A 5 (4)

Light from CHRIST,

Leading

UNTO CHRIST

By the Star of his Word.

OR,

A divine Directory to Selfe-examination, the better to prepare for a Triall, and approbation of Knowledge, and other Graces, in such as by the Minister and Elders are to be admitted into a Reformed-Church-Communion, to partake of Soule-cherishing Vertue from CHRIST at the Lords Table.

Profitable for Persons and Families in private, or Congregations in publique.

By IMMANUEL BOURNE, M.A.

Of *Asheover* in the County of *Derby*,
Preacher of the Gospell to the Congregation in Sepulchres Church *London*.

The second Edition.

LONDON,
Printed for *J. Wright* at the Kings-head in the Old baily. 1647.

A Light from Christ leading unto Christ by the Starre of his Word.

Divided into twenty Classes or Companies of Questions.

The first Classis or company of Questions.

1 Question.

IS it the duty of every man woman and child to make profession of their knowledge and faith, and other graces in Christ Jesus?

Answ. Yes, all ought to render a reason of the hope that is in them, if it be desired by fit persons in time and place con- Matth. 16. 16, 17. 1 Pet. 3. 15. 1 Cor. 10. 31.

1 Cor. 14. 26. convenient, to Gods glory, their owne good, and the edification and good of Gods Church.

2 Qu. *Though children may be catechiſed, yet what reaſon is there that men and women ſhould be ſubject to this as a duty?*

Heb. 5. 12. Prov. 1. 8. Prov. 31. 1, 2. *Anſ.* Becauſe there are men and women, who whenas they ought to be teachers, they had need to be taught again which be the firſt principles of the Oracles of God.

3 Qu. *But is this catechizing or declaration of knowledge and other graces neceſſary for every man and woman that deſires communion with Saints at the Lords Table?*

Heb. 13. 17 *Anſ.* Yes verily, for how elſe ſhall the Church, or the Miniſters and Elders intruſted give an account to God, or be aſſured that they are fit to be admitted, if their knowledge and graces be not examined.

4 Qu. *What reaſon from Scripture have you for this?*

1 Theſ. 5. 21. *Anſ.* Becauſe men ought firſt to prove, and then to approve.

5 Qu. *What other reaſon have you?*

Acts 8. 37. *Anſ.* Becauſe men of ripe yeeres were not to be admitted to Baptiſme before they had declared their faith in Chriſt:

and

and therefore it is reaſon men and women ſhould firſt make profeſſion of their faith before their admiſſion to the Lords Supper.

6 Qu. *Tell me then I pray you, what doe you believe is required of every man and woman who deſire to meet Chriſt at the Lords Table?*

Anſ. To examine themſelves whether they be rightly prepared, and ſo to eate of that Bread and drinke of that Cup. 1 Cor. 11. 28.

7 Qu. *When is a man or woman rightly prepared to meet Chriſt in that ſacred Ordinance?*

Anſ. When he or ſhe is cloathed upon with that wedding-garment, without which none can be welcome to that feaſt of the Lord. As Matth. 22. 11, 12, 13. ſo here.

8 Qu. *But what is that wedding-garment as you underſtand it?*

Anſ. The Lord Jeſus Chriſt, and his living graces. John 1. 16. Gal. 3. 27.

9 Qu. *Wherefore are graces from Chriſt, or habits of graces neceſſary for a Communicant?*

Anſ. Becauſe they are to be examined, ſtirred up, and enlivened, before we come, that we may meet Chriſt with more comfort in that holy Sacrament. As 1 Tim 4. 13, &c. 2 Tim. 1. 6. ſo here.

10 Qu.

10 Qu. *What graces are needfull, and when they are to be examined, actuated and exercised of every faithfull guest at the Lords Supper?*

Ans. There are foure sorts of graces to be exercised and enlivened at or in severall times, but chiefly in foure.

The second Classis or company of Questions.

1 Question.

WHat *are those graces, and in what Time are they to be quickned?*

Ans. First, some are antecedent primary graces or gracious habits, to be examined and quickned before we come.

2 Qu. *What are a second kind of graces?*

Ans Secondly, some are Ante-present or more immediately fore-going graces to be enlivened when we draw neere to that Ordinance.

3 Qu. *What are the third sort of graces?*

Ans. Thirdly, some are present acting graces, or gracious affections, operations and sences of soule and body, to be exercised in the time of the Sacrament.

4 Qu.

4 Qu. *What are the fourth kind of graces?*

Anſ. Fourthly, ſome are ſubſequent or following graces, and duties to be exerciſed after, for improvement of that vertue we receive from Chriſt at the Lords Table.

5 Qu. *What are thoſe antecedent primary graces to be exerciſed before we come, the better to prepare us for a communion of Saints in that Sacrament?*

Anſ. They are chiefly foure: namely,
Firſt, a Divine knowledge.
Secondly, a lively faith.
Thirdly, Evangelicall repentance.
Fourthly, Chriſtian love and charity.

6 Qu. *Wherefore is the grace of Divine knowledge neceſſary?*

Anſ. Becauſe ignorant perſons are unworthy receivers, not able to examine themſelves, or diſcerne the Lords body, and ſo not to be admitted to the Lords Table. 1 Cor. 11. 27, 28, 29.

7 Qu. *Wherefore is a lively faith neceſſary?*

Anſ. Becauſe without faith it is impoſſible to pleaſe God in any duty, or to feed on Chriſt and his vertue in this Sacrament. Heb. 11. 6. Heb. 4. 2.

8 Qu.

8 Qu. *For what cauſe is Evangelicall repentance neceſſary?*

Anſ. Becauſe the perſon, ſervice, and
Gal. 4 4. ſacrifice of ſinfull impenitent men are
Iaiah 1. 14, abominable before God; and the ſcanda-
15. lous as well as ignorant are not to be received to the Lords Supper.

9 Qu. *What reaſon can be given why Chriſtian charity ought to be in ſuch as come to this Sacrament?*

Jude v. 12. *Anſ.* Becauſe it is a feaſt of love, and a
John 6. 56. ſeale of our union and communion with
1 Cor 10. Chriſt, and one with another; and no
16, 17. man or woman out of charity is fit for ſuch a Chriſtian fellowſhip with Saints at the Table of our Lord.

10 Qu. *You have given good reaſon why theſe graces are requiſite; now tell me how manifold, or what is that divine knowledge neceſſary for a communicant?*

Anſ. A fourfold knowledge:
First, of God.
Secondly, of our ſelves.
Thirdly, of Chriſt; and
Fourthly, of the Sacrament.

Theſe queſtions in this firſt Claſſis, and all the reſt, are more fully cleared, with many caſes of conſcience (and in particular

ticular, how a man or woman may know whether they have life or grace in them, and be Gods children, or not) in my larger Catechiſme, entitled alſo *A light from Chriſt leading unto Chriſt.*

The third Claſſis or company of Queſtions.

1 Queſtion.

WHat *knowledge of God is required?*
Anſ. A fourfold knowledge.

2 Qu. *What ought you firſt to know of God?*

Anſ. Firſt, I ought to know and believe that there is a God, and that he is a rewarder of them that diligently ſeeke him. Heb. 11. 6.

3 Qu. *What ſecondly ought you to know of God?*

Anſ. That there is but one true God, and that all other whatſoever are no Gods at all. 1 Cor. 8. 4, 5, 6.

4 Qu. *What thirdly ought you to know of God?*

Anſ. That this God whom I worſhip, is that true God whom to know aright is life eternall. 1 John 5, 20. John 17. 3.

5 Qu.

5 Qu. *What fourthly ought you to know of God?*

1 Chro. 28 9. Acts 17. 23, 24, &c. *Anſ.* I ought to know what a one God is, as he hath revealed himſelfe in his word and works.

6 Qu. *What is to be known of God to learn in ſome meaſure what a one God is?*

Anſ. I ought to know foure things, the better to underſtand what a one my God is.

7 Qu. *What is a firſt thing to be known to conceive what a one God is?*

Deut. 6. 4. *Anſ.* Firſt, I muſt know what a one God is in his moſt excellent nature, unity, and One-neſſe of his Eſſence or being.

8 Qu. *What is a ſecond?*

Heb. 1. 3. 1 John 5. 7. *Anſ.* Secondly, I muſt know what a one God is in his divers order of Hypoſtaſis or ſubſiſtences, or manners of being; or (as we ſay in Engliſh) in the Trinity of perſons.

9 Qu. *What is a third?*

John 5. 39. *Anſ.* Thirdly, I ought to know what a one God is in his powerfull word, the holy Scripture.

10 Qu. *What is fourthly to be known, to learn what a one God is?*

Pſal. 19. 1, 2, 3, 4. &c. *Anſ.* Fourthly, I muſt know what a one God is in his wonderfull works.

The

The fourth Claſſis or company of Queſtions.

1 Queſtion.

WHat, *or how many things are to be known of God, to finde out in ſome meaſure what a one God is in his excellent nature?*

Anſ. There are many things to be known, but chiefly foure.

2 Qu. *What is the firſt thing?*

Anſ. Firſt, I muſt know what a one God is in his Eſſence or being.

3 Qu. *What is a ſecond?*

Anſ. Secondly, I muſt know what a one God hath manifeſted himſelfe in his names.

4 Qu. *What is a third?*

Anſ. I muſt know what a one God hath made known himſelfe to be in his Titles.

5 Qu. *What is a fourth?*

Anſ. Fourthly, I muſt know what a one God hath made himſelfe known to be in his Eſſentiall properties.

6 Qu. *Are you able by knowing what you can in theſe, to comprehend what a one God is?*

Anſ.

Job 11.7. *Ans.* I cannot by searching finde out God; I cannot know the Almighty to his perfection: but by the help of Christ I John 17 3. may know sufficient to be known of God for my salvation.

7 Qu. *Tell me then first what a one God is in his Essence or being.*

Ans. God is one infinite, most perfect, John 4.24. glorious, spirituall, self-living Essence, John 1 4. having life and being of and in himselfe, Acts 17.28 from all eternity, and giving life and be- Rom. 11. 35,36. ing to all creatures.

8 Qu. *You say, God is a spirituall self-living Essence or being; what is a Spirit, as you conceive?*

Ans. A Spirit is an invisible, incorporeall, intelligent, pure living substance; Luke 24. 39. more single then the wind, cleare ayre, or 1 Tim. 1. 17. light; or any bodily substance, or quality arising whatsoever.

1 John 1 5 9 Qu. *If a Spirit be such a substance, what difference then is there between the most holy God (who is a Spirit) and the Angels, or the immortall spirits or soules of men?*

Ans. There is great difference: for

First, God is a Spirit infinite in all perfections; Angels and soules of men are finite.

Secondly, God is an in-created Spirit;

rit; Angels and soules of men are created.

10. Qu. *What other difference is there?*

Ans. Thirdly, God hath his life and being of himselfe; Angels and soules of men have theirs from God. John 5.26. Rom.11.36

Fourthly, Angels and soules of men have a beginning; but God is *alpha* and *omega*, the beginning and the end; yea without beginning of time, or end of daies, an eternall Spirit, blessed for ever. Revel.1.11 Heb.9.14.

The fifth Classis or company of Questions.

1 Question.

WHat *are the names of God by which hee hath made himselfe known in Scripture.*

Ans. Gods Names are divers; and first his great Name *Jehovah*, being or subsisting; so *Jah* and *Ehejeh*, *I am that I am*: all which hold forth the Essence and being of God. Exod.3.14 Psalm78.4 Exod.3.14 Genes.1.1.

2 Qu. *By what other names doth he manifest himselfe?*

Ans. The Lord is called *Elohim*, the strong one; and *El*, the strong God; *Shaddai*, all sufficient; and *Helion*, the most high: Exod.15.2 Gen.17.1. Micah 6.6.

high: which hold forth the excellency of his nature.

3 Qu. *Doe you finde any other names of God in Scripture.*

Pſal.110.1 John 1.1. *Anſ.* Yes, he is called *Adonai* Lord, and *Theos* God, which properly can be aſcribed to none but God alone, who is the Lord and the God.

4 Qu. *By what Titles hath the Lord revealed himſelfe in Scripture?*

Exod.3.15 Iſaiah 6.5. Iſaiah 43. 14. *Anſ.* He ſtiles himſelfe the God of *Abraham*, and *Iſaac*, and *Jacob*; he is entitled *The Lord of Hoſts*, *the holy one of Iſrael*, *the Lord of Sabbath.*

5 Qu. *What other Titles have you learned of God?*

Jere.10.7, 10. Pſal.24.7. Heb.12.9. Numb.16. 22. *Anſ.* He is entitled, *The King of Nations*, *the everlaſting King*, *the King and Father of glory*, *the Father of Spirits*, and *the God of the ſpirits of all fleſh*: with many ſuch like, in the holy Scriptures.

6 Qu. *How hath God made himſelf known what a one he is in his Eſſentiall properties or attributes?*

Anſ. God hath made himſelfe known what a one he is, by two ſorts of Properties or Attributes.

7 Qu. *Which are they?*

Anſ. Firſt, thoſe that are incommunicable.

cable to creatures. Secondly, those that are in some degree commnnicable to Angels and men.

8 *Qu. What are those Essentiall properties incommunicable?*

Ans. God is most single, infinite, eternall, incomprehensible, and everywhere present, and so is no creature. 1 John 1.5 1 Kin.8.27 Deu.33.27 Job 11 7,8 Jere.23.23, 24.

9 *Qu. What other incommunicable attributes are appropriated to God?*

Ans. God is omnipotent, al-sufficient, and self-sufficient, and absolutely perfect of himselfe for ever; and so is no creature. Jer.32.27. Gen.17.1. Job 35.7. Rom.11.35

10 *Qu. Are there any other incommunicable attributes of God?* Mat.5.48.

Ans. Yes, God is absolutely independent, self-immortall, invisible, and unchangeable, infinitely blessed from all eternity, to all eternity: and so is no creature. Rom.11.32 33. 1 Tim.1. 17. 1 Tim.6. 16. Malach 3.6 Psal. 90.2.

The sixth Classis or company of Questions.

1 Question.

WHat are the communicable Attributes of God, of which Angels and men doe partake?

Ans.

John 6.57. John 1.4. 1 Tim. 1.17 1 Thes. 4.3 Rev. 15 3. Exo. 13.14

Ans. God hath many of these, but we may observe in particular, that life, wisdome, will, righteousnesse, and strength, are attributed to God.

2 Qu. *What do you mean by being attributed to God?*

Ans. To be attributed to God, is to be spoken of God, as being properties of his nature: as when we say, God is a living God; a most wise, righteous, and a strong God, or such like.

3 Qu. *What other communicable Properties of God doe you remember.*

Nahu. 1.7. Isaiah 6.3. Exod. 34.6 Deut. 32.4

Ans. God is good, holy, just, long-suffering, mercifull, true, and blessed for ever.

4 Qu. *But are these properties in the same manner in God as they are communicated to Angels and men?*

Ans. No, they are in a different manner in God, and in the creatures.

5 Qu. *How do they differ?*

Ans. First, they are in God originally; as in the fountaine: but in Angels and men by gift from God.

6 Qu. *How else do they differ?*

Acts 27.24 25. 1 Cor. 4 7. 2 Cor. 12. 11.

Ans. They are in God perfectly, infinitely, eternally, and unchangeably: but in Angels and men finite, and in time and

and measure according to the good plea- Eph. 1. 11.
sure of his will.

7 Qu. *You have declared what a one God hath made known himself to be in his properties: Now tell me what a one God hath made himselfe known to be in his divers subsistence or manner of being.* Heb. 1. 3.

Ans. God hath made himselfe known in a threefold manner of subsistence, or in a Trinity of Persons in the unity of his Essence.

8 Qu. *By what names, titles, or expressions of relation are these three persons known and distinguished?*

Ans. By the names of Father, Sonne, and holy Spirit, three distinct Persons, every one of them God. 2 Cor. 13. 31. John 3. 16. 1 Cor. 13. 1

9 Qu. *How else are these three Persons known and distinguished each one from the other?* 1 Cor. 1. 3. Rom. 9. 6.

Ans. God the Father is distinguished by his speciall property and worke of begetting the Sonne; God the Sonne by being eternally begotten of the Father; and God the Holy Ghost by proceeding from them both. Psalm 2. 7. John 1. 18. Heb. 1. 5. John 3. 6. Prov 8. 22. 23. John 14. 26

10 Qu. *How, or wherein doe these three Persons agree?*

Ans. All three Persons agree in Unity

1 Cor. 8. 4. Joh. 10. 30 John 5. 23. 1 John 7. 5

of Essence, there being not three Gods, but one God; and in this Trinity of Persons and Unity of Essence none is afore or after other, none is greater or lesse then another, but the whole three Persons be coeternall together and coequall.

The seventh Classis or company of Questions.

1 Question.

YOu said before that God is an incomprehensible and invisible God: How then hath he pleased to manifest that he is, and what a one he is to his Church and children?

Rom. 1. 19, 20. Heb. 1. 12.

Ans. God hath made himselfe known by manifold evidences and light in those excellent books of his words and works, rightly called the booke of nature, and the Booke of the Scripture.

2 *Qu. Doe you believe that there is such a God?*

2 King 18. 34 Acts 2. 9, 10, 11. Acts 17. 23

Ans. Yes, I do believe it, and I know no Nation under Heaven but hath acknowledged there is a God, although many know not the true God.

3 *Qu. How doth it appeare to you that such*

such essentiall properties and Divine excellencies are in this great God; or that there is such a God?

Ans. By an evident demonstration of all these held forth in the works and word of God. Psal 19. 1 Heb. 11. 3.

4 *Qu. Wherein do these shine forth in Gods works and word?*

Ans. By the surpassing excellency of wisdome, goodnesse, beauty, power, and infinite perfection of God, manifested in his works and word. Job 11. 7, 8 Gen. 1. 31. Rom. 1. 19 20.

5 *Qu. How doe these appeare most clearely unto you?*

Ans. By the Booke of the Scriptures, and word of God, in which both the wil and works of God are written and revealed for our learning. Heb. 11. 3. Rom. 15. 4.

6 *Qu. What doe you call the Booke of the Scriptures or Word of God?*

Ans. The Canonicall Bookes of the old and new Testament, called the Scriptures, and Oracles of God; written by holy men, according to the mind of God, as they were inspired by the holy Ghost? John 5. 39. Rom. 3. 2. 2 Pet. 1. 21 22. 1 Cor. 2. 16 1 Cor. 11. 23. Rev. 1. 11.

7 *Qu. What is chiefly to be known of Gods mind in the holy Scriptures.*

Ans. The good will and pleasure of

Eph. 1. 11. God, held forth in the two covenants he made with man; namely, the Covenant of works, and the Covenant of grace.

8 Qu. *What doe you call the covenant of works?*

Gen. 29 17 Gen. 3 11. Rom. 5. 19. *Anſ.* That Covenant which God deſcended to make with the firſt *Adam* and *Eve*, our firſt parents and their poſterity in Paradiſe before their fall, promiſing life upon condition of obedience, and threatning death, if they breake the Covenant.

9 Qu. *How was the will of God in that firſt Covenant ſet down or manifeſted?*

Rom. 2. 5. Gen. 2. 17. *Anſ.* By a Law and rule of obedience, written in their hearts, and by the command of triall publiſhed, in that prohibition of the Tree of knowledge of good and evill.

10 Qu. *What doe you underſtand by the Covenant of grace?*

Gen. 3. 15. Iſa. 42. 6, 7 Iſaiah 49 8 1 Cor. 15. 45. Gen. 12 2. Gen. 17 7 Gal. 3. 16 Rom. 8. 32. 1 Tim. 1. 15. *Anſ.* That Covenant which God revealed to our firſt parents in Paradiſe after their fall, made in Chriſt, that ſeed of the woman and ſecond *Adam*, renewed to *Abraham*, and all Gods people, promiſing Chriſt, and all neceſſary graces in Chriſt, that all poore ſinners, who are drawn by the Father to believe in him

ſhall

ſhall not periſh, but have life everlaſting. John 6.44 45. John 3.16. John 6.39, 40.

The eighth Claſſis or company of Queſtions.

1 Queſtion.

WHat *are the works of God? and how hath God made himſelfe known what a one he is in and by them?*

Anſ. The workes of God are chiefly foure.

2 Qu. *Which are thoſe foure?*

Anſ. Firſt, the worke of Gods eternall Councell or Decree.

Secondly his worke of Creation.

Thirdly, his worke of providence here in this world: and

Fourthly, his worke of glorious government in the Kingdome of Heaven.

3 Qu. *What is the worke of Gods eternall councell and decree?*

Anſ. It is the unchangeable act of Gods moſt juſt and holy will, by which he hath ſet down with himſelfe from all eternity, to do or ſuffer to be done whatſoever hath been, is, or ſhall be, for his own glory; and in which he hath choſen ſome Angels and men to eternall happineſſe, Iſa. 46.10. Mat. 20.1 Eph. 1.3, 4 5, 11. Mat. 10.2 30. Acts 2.23 Acts 4.28 Rom. 9.2 23.

nesse of his free grace, and left others for their sinnes in his justice to eternall damnation.

4 Qu. *What is the worke of Gods creation?*

enes.1. enes.2. rov.16.4. ohn 1.1,2

Ans. It is the glorious act by which he made the World, Angels and men, and all other creatures, very good in six daies, by his Almighty power and Word.

cts 17.24

5 Qu. *By which person in the Trinity was the world created, or is preserved?*

en.1.1,2. ol.1.13. ohn 1.2,3

Ans. By the whole Trinity, *Elohim*, those three strong ones, he created the Heavens and the Earth; God the Father, in the Sonne, and by the Holy Ghost, effecting all.

6 Qu. *In what order or manner of working did and doth God this?*

ohn 5.17 . ol.1.13. eb.1.2. n.1.2. Cor.12. ,12,&c. h.1.11,

Ans. First, the beginning of the Act, in respect of order, is from God the Father.

Secondly, the manner of the Act or acting is in the Sonne.

Thirdly, the vertue and power is by the holy Ghost. Thus God worketh all according to the counsell of his owne will, for his own glory.

7 Qu. *What were the principall living creatures which God did make in those first six daies?*

Ans.

Anſ. Firſt, Angels, and ſecondly mankind, in our firſt parents *Adam* and *Eve*. Gen. 1. 1, 2.

8 Qu. *What kind of creatures did God make them?*

Anſ. Excellent creatures both in reſpect of body and ſoule. Gen. 1. 27. Gen. 2. 21.

9 Qu. *How was the body of man created?*

His body was made of the duſt of the earth, as a little world with wonderfull workmanſhip in the inward parts, and beauty without. Gen. 1. 27. Eccl. 12. 7. Job 4 19 Pſal. 13. 9.

10 Qu. *How was the ſoule of man created?*

Anſ. God the Father of ſpirits breathed into his body a reaſonable living immortall breath of life, forming and quickning it to act in an excellent nature and order, for Gods glory and his owne good. Heb. 12. 9. Gen. 2. 7. Gen. 1. 3.

The ninth Claſſis or company of Queſtions.

1 Queſtion.

WHat *is the worke of Gods providence concerning Angels and men and other creatures?*

Anſ. That excellent government in which the Lord doth wiſely, juſtly, and graci- Col. 1. 16, 17. Job. 10. 12.

Pſal.119.91 Rom.8.28. Rom. 11. 33,34.&c. graciouſly preſerve, rule and order the world and all things therein for his own glory, and the good of his owne children.

2 Qu. *What ſhould a faithfull receiver know of the creation and providence of God concerning Angels and men?*

Anſ. Firſt, concerning Angels, wee Heb. 1.7, 14. ſhoulld know, that God made them miniſtring ſpirits for his own ſervice, and good of his Church.

3 Qu. *How did God diſpoſe of Angels when he had made them?*

Anſ. He confirmed his elect Angels in 1 Tim.5. 21. a ſtate of glory and eternall happineſſe, Luk.20.6 Jude v.6. according to his counſell and decree, and ſuffered the reſt to fall into ſinne and Matth.25. 41. eternall miſery without recovery.

4 Qu. *What is to be known concerning man, and concerning your ſelfe in particular?*

Anſ. There is a fourfold knowledge of a mans ſelfe, requiſite to a comfortable meeting of Chriſt at the Lords Table.

5 Qu. *What is this fourfold knowledge requiſite concerning a mans ſelf?*

Anſ. Firſt, we muſt know what we were by creation before *Adams* fall.

Secondly, what was our condition in the

the ſtate of nature corrupted after the fall.

Thirdly, what it is in the ſtate of grace; and

Fourthly, what we ſhall be in the ſtate of glory.

6 Qu. *What was the eſtate and condition of mankind in our firſt parents by creation?*

Anſ. They were created in the Image of God, with immortall ſpirits, endowed with excellent knowledge, righteouſneſſe, and true holineſſe, with a freedome from all ſinne and miſery, Lord over all inferiour creatures, and moſt happy in Gods favour. Gen.1.27. Gen.2.7. Gen.2.19, 20,23. Eccl 7 29. Eph.4.24. Col.3.10. Gen.1.28.

7 Qu. *Was there any poſſibility of our firſt parents continuance in this happy eſtate?*

Anſ God created man with freedome of will to good and evill, with power to ſtand if he pleaſed, and a promiſe of life upon obedience, ſealed in that Sacrament of the Tree of life; as, death in the Tree of the knowledge of good and evill. Eccl.7:29. Gen.2.16, 17. Gen.2.16, 17.

8 Qu. *Did our firſt parents keep that Covenant of workes, and ſo continue in that happy eſtate?*

Anſ. No, they did breake that Covenant,

Gen.2.17. Gen.3.6. nant and loſt that eſtate by eating of the Tree of knowledge of good and evill, contrary to the expreſſe will and command of God their Creator.

9 Qu. *By what means was* Adam *drawn thus to ſinne, againſt the command of God his Father?*

Gen.3.13. 1 Tim.2.14. *Anſ.* The Devill that evill angell being fallen himſelfe from God, envied the happineſſe of man-kind, and making uſe of the Serpent, ſubtilly deceived the woman, and ſhe did firſt eate, and was firſt in the tranſgreſſion.

10 Qu. *But how came* Adam *to ſinne?*

Gen.3.12. *Anſ.* The woman tooke of the fruit of the forbidden Tree, and having eaten of it her ſelfe, ſhe gave alſo to her husband with her, and he did eate, ſo both became ſinners againſt the Lord.

The tenth Claſſis or company of Queſtions.

1 Queſtion.

WHat *was the ſtate and condition of our firſt parents, and of us their poſterity after their fall?*

John 8.44. Gen.6.5. Pſal.51.1, 2,3. *Anſ.* Our firſt parents loſt the Image of God wherein they were made, became like

like the devill in sinne; yea polluted with Luk.11.21
originall and actuall transgression, sub- 2Tim.2.26
ject to slavery under sinne and Satan for
ever.

2 Qu. *What other misery did our first parents fall into?*

Ans. They made themselves and all Rom.5.12.
other their posterity lyable to the guilt
and punishment of sinne both in this life
and the life to come.

3 Qu. *What doe you call the punishment of sinne?*

Ans. The wages of sinne is death spi- Gen.2.17.
rituall and corporall, with the curse of Rom.6.23.
God in this life, and death and damna Gen.3.17,
tion with Gods wrath, in Hell torments 18,19.
for ever. Deu.27.26
Rev.21.8,

4 Qu. *What doe you mean by death spirituall, or death of the soule, since the soule is immortall, and cannot die?*

Ans. Death spiritualll is a separation Genes.6.5.
of the soule from the life of grace, and Luk.10.30
all good, to a death in sinne, and all evill, Luk.15.24
and so from Gods face and favourable Ephes.2.1.
presence; to be cast out as one subject 1 Tim.5.6
to wrath, and in Gods dis-favour for Gen.3.24.
ever. Gen.4.14.
Eph.2.2,3.
Psal.16.11
Psal.36.9.

5 Qu. *What is death corporall, or bodily death?* Mat.22.12,
13,

Ans.

Gen.2.17. Gen 3.17, 18,19. Malac.2.2t Psal.69.22 Eccl.12.7. Dan.12.2. *Ans.* Death corporall is a subjection of the body to mortality, and so to all diseases, curses, and miseries which afflict the body or mind in this life, and in the end a separation from the soule to rottennesse and dust till the day of judgement.

6 Qu. *What is death eternall?*

2 Thes. 1. 8,9. Matth.25. 23,30. Isa.33.14 Iude 6. Mat. 25.41 Heb.10 7 Psal 9.17. Rev.21.8. *Ans.* It is a separation both of soule and body from Gods glorious presence, and that happy communion with God and his Saints and Angels in Heaven, unto an eternall fellowship with the Devils and damned spirits in hell fire for ever.

7 Qu. *But how did* Adam *die the death the same day he did eate of the forbidden Tree, when the Scriptures tell us he lived nine hundred yeeres after?*

Gen.5.5. Gen.2.17. Rom.5.12 13,14. *Ans.* All these deaths entred upon *Adam*, so as he and all his posterity became subject unto death: and so dying, he did die the same day he did eate of the forbidden Tree.

8 Qu. *But how could this guilt of* Adams *sin and punishment be justly charged upon all his posterity?*

Luke 3.23, 38. Gen.3.6.16 *Ans.* Because all *Adams* posterity were in his loynes, all comming from him, and

and *Adam* and *Eve* rebelled and sinned as the common parents of us all; and so the corruption of sinne, and punishment due to sinne, were justly derived together from them to all their posterity. Rom. 5.12. Psalm 53.1 Ephes. 2.3. Rom. 3.11 23.

9 *Qu. Was there no possibility for our first parents, nor for us their posterity to recover our selves by our own strength out of this damnable condition?*

Ans. No verily, we lost not onely our power, but our right will, to convert unto, and to please God; and were left without any possibility either by our own strength, or by the wisdome or power of any creature to redeeme our selves out of that miserable and damnable condition. Pro. 20. 24 Jere. 10. 23. Phil. 2. 13. Rom. 5. 6. Acts 4. 12. 1 Pet. 1. 18, 19.

10 *Qu. You have witnessed an Historicall knowledge of your estate both by creation, and by the fall of our first parents: but have you any experimentall knowledge of sinne, and your misery by the fall; and how came you to the knowledge and sence of this your estate, and lost condition in Adam?*

Ans. Truely I believe the Lord is pleased to worke divers waies in the hearts of his children. John 16. 7, 8, 9, 10.

First, in some by the preaching of the Word, and his spirit revealing bondage, Rom. 8. 15. Luke 3, 8, 9, 10.

and

Acts 16.28. 29,30,31. Pſal. 119. 67,71.

and convincing the conſcience of ſinne, and miſery due to ſinne, working trouble and feare in the ſoule.

Secondly, by afflictions ſanctified, drawing men and women to a conſideration of their waies, and to learne the waies of God.

Acts 2.37 to 41. Acts 4.10, 11,12. Marke 5. 25,26,27.

Thirdly, by the Goſpell, revealing Chriſt and his moſt bitter death and paſſion, and his merits as the onely means of ſalvation: and I hope God by all or ſome of theſe meanes hath brought me unto ſuch a ſight and ſence of my ſinne and miſery, as I have ſeen or deſire to ſee my need of Chriſt, and to hope for ſalvation in none but the Lord Jeſus.

The eleventh Claſſis or company of Queſtions.

1 Queſtion.

YOu have cauſe to rejoyce if God hath ſo far opened your eyes to ſee and be ſenſible of your ſinne and miſery, as to deſire and hope for ſalvation onely in Jeſus Chriſt: Tell me now what is ſpecially to be known concerning Chriſt of ſuch as hope for ſalvation by Chriſt?

Anſ. Chiefly foure things?

2 Qu. *What is the firſt to be known of Chriſt?*

Anſ. The firſt is to know Chriſt, what he is in his natures, divine and humane.

3 Qu. *What is a ſecond?*

Anſ. To know Chriſt what he is in his Perſon, both natures united in one perſon by a wonderfull union.

4 Qu. *What is a third thing to be known of Chriſt?*

Anſ. To know Chriſt, what he is in his Offices as Mediator.

5 Qu. *What is fourthly to be know of Chriſt?*

Anſ. We muſt know what Chriſt is in his glorious graces and benefits which he communicates to his Church and children.

9 Qu. *What is to be known of Chriſt in reſpect of his natures?*

Anſ. That he is perfect God, and perfect man, the Sonne of God, and Sonne of man, mighty to ſave, full of grace and truth. Iſaiah 9.6. Iſaiah 63.1 John 1.16.

7 Qu. *Wherefore was it neceſſary that Chriſt ſhould be God?*

Anſ. That in his moſt perfect purity he might draw nigh to God as being Gods fellow, and by the excellency of his John 1.4,5 6,9. Col.2.9. Zach.13.7

Acts 20.28 Eph.2.14. Col 1.20. his merit in and by his death ſatisfie his Fathers wrath, and make our peace.

8 Qu. *Why was it neceſſary that Chriſt ſhould be man?*

Rom.5 19. Heb.2.14, 15,16. *Anſ.* Becauſe it was agreeable to Gods juſtice, that in the ſame nature which had ſinned, ſatisfaction ſhould be made to God for ſinne.

9 Qu. *Whatt muſt be knowne of Chriſt concerning his perſon?*

Iſaiah 9.6. John 1.14. 1 Tim. 3. 16. *Anſ.* That he is God and man in one perſon, by a perſonall union of the two natures, Divine and humane, and this in a wonderfull manner, not fully expreſt by that union of ſoule and body, or other naturall unions; but to be received by faith as the great myſtery of godlineſſe.

10 *Qu. What further is to be known concerning Chriſts perſon and natures, and this perſonall union.*

Read John 3.13. Acts 20.28 1 Tim.2.5. *Anſ.* That the two natures of Chriſt are ſo divinely united, that beſides the excellency of Chriſts perſon, and the dignity of his merits what is moſt agreeable to the Divine nature is ſometimes ſpoken of the humane; and what to the humane is ſpoken of the Divine, both held forth in the Scripture, to the great comfort of poore ſinners, and joy of Saints.

The

The twelfth Claſſis or company of Queſtions.

1 Queſtion.

YOu have held forth and declared your knowledge of Chriſt in his Natures, divine and humane, and in the union of both in one Perſon: Now what is further to be known of Chriſt?

Anſ. We ought to know Chriſt, as the mediator of the new Covenant, and Daies-man between God and man, whoſe blood of ſprinkling ſpeaketh better things then the blood of *Abel.* Heb. 12 24. Job 9. 33. Col. 1. 20.

2 Qu. *What are thoſe ſpeciall Offices of Chriſt, in and by which he doth perfect the worke of his Mediatorſhip, for the ſalvation of his people?* Mat. 1. 21.

Anſ. The Lord Chriſt is held forth in holy Seriptures to be the eternall high Prieſt, and Prophet, and King of his Church. Pſal. 11 40. Deu. 18. 8. Luke 1. 33

3 Qu. *What are the chiefe acts of Chriſts Prieſtly Office?*

Anſ. They are principally two: namely to make ſatisfaction and interceſſion for his Church.

4 Qu. *How did Chriſt as a high Prieſt of God make ſatisfaction for his people?*

Anſ Being originally righteous in his holy nature, and actually in his life, he kept the whole Law, and fulfilled all righteouſneſſe for us; and as our ſurety paſſively by his bitter ſufferings and death, ſatisfied the wrath of God for our redemption.

Luke 1.35. Acts 4.30. Mat.3.15. John 8.46. Heb. 7.22. Col. 1.20.

5 Qu. *But how could Chriſt die ſince he was God as well as man.*

Anſ. As he was God he could not die; but as he was man he died for our ſinnes, and roſe againe for our juſtification, whereby he was declared to be the Sonne of God with power waſhing us from our ſinnes in his own blood.

1 Tim. 1. 17. Rom. 4 25. Rom. 5. 8. Rom. 1. 4. Revel. 1. 5.

6 Qu. *But if Chriſt hath ſuffered, ſatisfied, and waſhed us from our ſinnes in his owne blood, how is it that Gods children are ſubject to ſo many ſufferings in this life?*

Anſ. It is not for ſatisfaction to Gods juſtice for their ſinnes, as if Chriſt had not fully ſatisfied; but for inſtruction, triall of graces, and for the good of Saints.

Mat. 17. 5. Joh. 19 30 Pſal. 119 71 c. 1 Per. 1. 6, 7 Heb. 12. 10 11.

7 Qu. *How did Chriſt ſuffer for us, that his ſufferings were of ſuch value as to free his*

his children from the evill both of temporall and eternall sufferings ?

Ans. The dignity of his person made his sufferings of excellent value; and as his whole life was a kind of passion, so he suffered not onely in body, but in his soule by a most bitter agony, God having made his soule as well as his Body an offering for our sins.

Acts 20.28 Mat. 18.10 Luke 22. 41,42,43. Isai. 53.4,5 6,10,&c.

8 Qu. *What doe you understand by that second part of Christs Priestly Office his Intercession.*

Ans. Christs perpetuall presence at the right hand of God by vertue of his merits, powerfully interceding to God his Father and our Father, his God and our God, for the good of his Church.

Rom. 8.34. John 11,42 John 17.20 John 20.17

9 Qu. *What profit or comfort may hence arise for the people of Gods ?*

Ans. A comfortable assurance that Christ our Mediator is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them.

Isaiah 63. 1,2. Heb. 7.25.

10 Qu. *But was the vertue of Christs Priestly Office in respect of satisfaction and intercession, beneficiall to all believers before, as it is and shall be to all since his death and resurrection ?*

Anſ. Yea verily, Chriſt was the Lambe ſlaine from the foundation of the world; and his vertue and merits were effectuall to ſave them as well as us, ſeeing Chriſt is yeſterday and to day, and the ſame for ever.

Rev. 13. 8. John 1. 29 Heb. 13. 8.

The thirteenth Claſſis or company of Queſtions.

1 Queſtion.

W*Hat is the act or worke of Chriſts Propheticall Office?*

Anſ. To reveale the will of God his Father concerning mans ſalvation, and to perſwade poore ſinners to believe, repent, obey the Goſpell, and be ſaved.

Luke 4. 18 19. John 6. 14. Heb. 5 8, 9.

2 Qu. *How did or doth the Lord Chriſt effect this?*

Anſ. Outwardly by his Word, and inwardly by his Spirit, converting men and women to come and receive and grow in grace, and preparing them for glory.

Iſaiah 61. 1 Acts 13. 26 Acts 16. 14 2 Cor. 3. 8. John 16 7, 8.

3 Qu. *What encouragement doth Chriſt hold forth as the great Prophet to encourage poore ſinners to come in to him for ſalvation?*

Anſ. Firſt, he invites them graciouſly

Anſ.

to come and buy freely the Wine and Milke of grace tendred in the Gospell without any money, or money-worth of their righteousnesse or merits. Isai.55.1,2 3. Rev.22.17

4 Qu. *What is a second incouragement?*

Ans. Secondly, he commands the Gospell to be preached to every creature, to all sinners without exception, manifesting himselfe to be come for this end to call sinners to repentance, and to seeke and save that which is lost' Mark 16.15 Mat.9 12, 13. Luk.19.10

5 Qu. *What encouragement doth Christ give to such as by his Spirit in the Word revealing their sinne and bondage under the burden of sinne he cals to him?*

Ans. He invites such in a speciall manner to come unto him, and promiseth they shall finde rest to their wearied soules. Mat.11.28, 29.

6 Qu. *How doth the Lord Christ perfect the worke of his grace in their soules?*

Ans. By the power of his Spirit enlightning the eyes of their faith to see the glory of God in the face of Christ,& the glory of Christ in the glasse of the Gospell,he enables them more and more to believe and repent; and being made partakers of the Divine nature, to be changed from glory to glory by theSpirit of the Lord. 2 Cor.3.8. 2 Cor.4.6. 2Cor.3.18 2Pet.1.3,4 2 Pet,3.18

7 Qu.

7 Qu. *You have declared the acts of Chriſts Prieſtly and Propheticall, now what are the chiefe acts of Chriſts Kingly office.*

Acts 2.24. Col. 2.14. 15. Luke 1.74,

Anſ. Firſt, as a mighty conquerour over ſinne, death, the devill and hell, by his paſſion, death, reſurrection, and merits, to redeeme and reſcue his Church out of the hands of all their enemies for the ſervice of God.

8 Qu. *What is a ſecond act?*

Acts 5.31. Rom 8 32. Eph. 1.3,4. &c.

Anſ. As a bountifull Prince to beſtow upon them all needfull bleſſings and graces for this and a better life.

9 Qu. *What is a third act or worke of Chriſts Kingly Office?*

Ezek. 36. 26,27. Rom. 8. 14. Mat. 10. 17 20 22. 2 Tim. 4 17 18.

Anſ. As a mighty King not onely to rule in them by his Spirit and grace in their hearts, but to protect and preſerve their ſoules and bodies to his heavenly Kingdome.

10 Qu. *When did or doth the Lord Chriſt chiefly manifeſt this Kingly power?*

Mat. 28. 1,2 Acts 2.33. Eph. 4.8,9, 10,&c. Heb. 8. 10. Phil. 3.5,6. Mat. 1.21.

Anſ. When as a victorious conquerour he roſe from the dead, aſcended up to Heaven, led captivity captive, and gave gifts unto men, ſome Apoſtles, ſome Paſtors, and Teachers; and when he giveth his Word and Spirit into the hearts of his people, to carry on the great work of their ſalvation.

The

The fourteenth Claſſis or company of Queſtions.

1 Queſtion.

YOu have ſhewed the Natures, Perſon, and Offices of Chriſt; now what are thoſe excellent benefits, bleſſings, and graces, which God the Father in Chriſt, and Chriſt as a bountifull Prince beſtoweth and by his Word and Spirit communicateth the poſſeſſion and aſſurance of to his Church.

Anſ. They are many great and rich bleſſings and benefits, which God in Chriſt beſtoweth upon his children, and by his Spirit aſſureth them of in the Goſpell both in the Word and Sacraments. Eph. 3. 8, 9, 10. 1 Pet. 1. 2, 3 2 Tim. 1. 9, 10.

2 Qu. *What is a firſt benefit which God in Chriſt beſtoweth, and the aſſurance of which Chriſt communicates in the meanes of grace and aſſurance to his Church and children?*

Anſ. The great prerogative and bleſſing of election unto the means of grace, and grace in this life, and to glory in the life to come. 2 Theſ. 2. 13, 14.

3 Qu. *What doe you underſtand by Election?*

Anſ.

Eph. 1. 3, 4, 5, 6. Rom. 8. 30. Rom 9. 11, 12, 13.

Anſ. Election is that moſt free act of God in or by which of his owne free grace he hath choſen ſome men, women, and children in Chriſt before the foundation of the world, to life everlaſting.

4 Qu. *VVhat is the duty of Gods children concerning this grace of Election?*

2 Pet. 1. 7, 10, &c. Luk. 10. 20

Anſ. To give all diligence to make their calling and election ſure, to Gods glory, and their own joy and comfort.

5 Qu. *VVhat is a ſecond bleſſing or grace which in and by Chriſt is communicated to Gods Church and children.*

Anſ. The great bleſſing and benefit of Redemption and reconciliation with God by Jeſus Chriſt.

6 Qu. *VVhat is this grace of Redemption and reconciliation with God?*

Acts 2. 23, 24. Epheſ. 1. 7. 1 Cor. 6. 20. Heb. 2. 14, 15. Act. 20. 28

Anſ. Redemption is that act of Chriſt in and by which, according to the decree of God, he ſatisfied Gods juſtice, he ſaved his people from their ſinnes, vindicated them from their enemies, and ſo purchaſed his Church with his own blood.

7 Qu. *VVhat is a third benefit we receive in and by Chriſt for our ſalvation?*

Rom. 8. 26, 30. 2 Tim. 1. 9 1 John 1. 3

Anſ. The ineſtimable grace and bleſſing of effectuall vocation from ſinne and Satan unto God in Chriſt, and to the

ſociety

ſociety of the faithfull both in grace and glory. Heb.12.22 23,24.

8 Qu. *What is the fourth benefit and bleſſing which is given of God the Father, in, by, and from Chriſt to his Church and children?*

Anſ. That ineſtimable gift and grace of free juſtification before God in Chriſt for life and ſalvation. Rom.5.1,9 10.

9 Qu. *What is this gift and grace of juſtification?*

Anſ. Juſtification is the moſt free gracious act of God, in which for the merits of Chriſt apprehended by a true and a lively faith, the Lord doth freely abſolve and ſet free a believing man or woman from the guilt and puniſhment of ſinne, and repute, ſentence, and receive them juſt and righteous before God. 2 Cor.5.21 Acts 13.37 38. Rom.3.23, Pſal.32.1,2

10 Qu. *How can it be ſaid that God doth juſtifie freely by grace, when as you ſay it is for the merits of Chriſt received by faith?*

Anſ. Becauſe the righteouſneſſe and merits of Chriſt are freely given and imputed to a believer, and it is not the act or merit of our faith, but Chriſt and his merits received by faith, for which we are juſtified in the preſence of God. Mat.17.5. Titus 3.4, 5,6,&c. Rom.4.16 Rom. 5.9, 10.

The

The fifteenth Classis or company of Questions.

1 Question.

WHat *is a fifth blessing and benefit which the Lord doth communicate to his Church and children in and by Christ, and the Spirit of Christ.*

2 Cor. 3 18
2 Cor. 5. 17

Ans. The blessed grace of Sanctification or new creation; that is, changing our natures from impurity unto holinesse by the power and spirit of the Lord Jesus.

3 Qu. *What are the two chiefe acts or works of the Spirit wrought in the soule in relation to this grace of sanctification?*

Col. 3. 5, 10
Rom. 6. 6.
Gal. 2. 20.

Ans. The mortification and crucifying of the old man, and the vivification or quickning of the new by the power of the Spirit and life of Christ, who liveth in the hearts of believers.

3 Qu. *What is the difference as you conceive between justification and sanctification in Gods children?*

Mat. 17. 5.
Acts 13. 37 38.
2 Thes. 2. 13.

Ans. There are divers differences: and first, Justification is the act of God upon a believer accepting him as righteous by

by and for the merits of Chriſt imputed to him: and Sanctification is the act and worke of God and his Spirit in the ſoule of a believer, purifying the hearts by faith. Acts 15.9.

4 Qu. *What is the ſixt benefit procured by Chriſt, and beſtowed upon Saints from God the Father, in and by the Lord Jeſus?*

Anſ. The great bleſſing and benefit of adoption to be ſonnes and daughters of God in Chriſt. 2 Cor. 6.17 18. Epheſ. 1.7.

5 Qu. *What is the grace and great bleſſing of adoption?*

Anſ. It is the act of Gods free grace, and love in Chriſt, whereby he doth adopt and take thoſe who were farre off, ſtrangers and no children by nature, now brought neere by believing, to be ſonnes and daughters in Chriſt Jeſus. Galat. 4.5. Epheſ 1.5. Eph. 2.13, 14.

6 Q. *What is a certain property, or ſure evidence of a man or womans adoption to be Gods children?*

Anſ. The Spirit of prayer whereby the child of God is enabled to cry *Abba Father*, and to ſeeke to the Lord upon all occaſions as to a father. Galat 4.6. Rom. 8.25 26, 27.

7 Qu. *What is the ſeventh bleſſing and benefit which Chriſt procures for his Church and children?*

Anſ.

Zach. 12. 10. John 14. 16 Rom. 8. 9. Rom. 8. 15, 16.

Ans. The great blessing of the Spirit, and his presence in the hearts of Gods children, to convince them of sinne, misery, and bondage by sinne, and to reveale Christ, to worke faith in their hearts, and assure them of their Adoption to be the sonnes and daughters of God in the Lord Jesus.

8 Qu. *What other blessings and benefits doth Christ bestow upon his Church?*

Ans. There are many benefits: and

First, the outward means of revealing and enjoying all these, the Gospell: and

Secondly, the graces of knowledge, faith, peace, and joy in believing, with lively hope, and many such like, revealed in Scriptures for the comfort of Gods Church.

9 Qu. *What is this Church of God upon which he doth bestow so many excellent blessings?*

Ans. The Church of God is that visible company of people whom in all ages the Lord doth call and draw unto Christ, and unite together in a professed subjection unto the Gospell in faith and holinesse.

1 Cor. 1. 2 John 6. 44 Acts 2. 46 2 Cor. 9. 13 4.

Rom. 16. 26 Rom. 1. 7.

10 Qu. *Is there a communion of Saints then, or of this Church and people of God?*

Ans.

Anſ. Yes verily, there is and ought to be ſuch a communion and union of Saints, both in publique Ordinances and ſpeciall communication of graces that although the precious ſhould be ſeparate from the vile, yet Saints ſhould not ſeparate from Saints, but endeavour reformation, not ſeparation, in the Church of Chriſt. Acts 2.46, 47. 1 Cor. 11. 17, &c. Col. 3. 16. Heb. 10. 24 25. Jere. 15. 19. 1 Cor. 1. 10 11, 12, &c.

The ſixteenth Claſſis or company of Queſtions.

1 Queſtion.

YOu have declared your knowledge of God, and of your ſelfe, and of Chriſt, and his Church, on whom he beſtoweth ſuch excellent bleſſings: now what is to be known of the Sacrament by every one that deſires to meet Chriſt with comfort at the Lords Table?

Anſ. That there are two Sacraments, which the Lord Chriſt hath inſtituted for the good of his Church.

2 *Qu. Which are thoſe two Sacraments?*

Anſ. The Sacrament or Ordinance of Baptiſme, and the Sacrament or Ordinancce of the Lords Supper; as before Chriſt there was Circumciſion and the Paſſeover. Mat. 28. 19 Mar. 26. 26 27, &c. Geneſ. 17. Exod. 12.

3 *Qu.*

3 *Qu. What is a Sacrament as you underſtand it?*

Anſ. A Sacrament is a Seale of the Covenant of grace, or a ſacred Ordinance or action, inſtituted in Chriſt, in which by outward viſible ſignes and ſeales in outward elements, words, and actions, the inviſible free grace of God in Chriſt is ſignified and ſealed, for the comfort of Gods Church and children.

Geneſ.17. Rom.4.11. 1 Cor.10. 16, 17. 1 Cor.11. 23.

4. *Qu. How many things are to be obſerved for the right underſtanding of the Sacraments?*

Anſ. Chiefly foure: namely,
Firſt, the Author.
Secondly, the matter.
Thirdly, the form: and
Fourthly, the end.

5 *Qu. Who hath authority and power as the author or chiefe efficient to ordaine a Sacrament?*

Anſ. None but God, the whole Trinity in common, and Chriſt the Angell of the Covenant in particular, who giveth the Sacraments as Seales of the Covenant, of which he is the Mediator.

Gen.17.10 11. Exod.12.1, 29. Heb.12.24

6 Qu. *Who hath authority as an inſtrument to adminiſter a Sacrament?*

Anſ. None but the Miniſters of Chriſt law-

lawfully and rightly called, and autho- Mat. 28.19
riſed thereunto by Chriſt and his Church Heb. 5.4.
and ſuch as are duly appointed for that Eph. 4.7,8
worke. &c.

7 Qu. *What is the externall ſigne or matter in the Sacrament of Baptiſme.*

Anſ. Water wherewith men of ripe yeeres, converted to the faith of Chriſt, and children of believers have been, are, and may be baptized?

8 Qu. *What is the inward matter or grace ſignified and ſealed in this Sacrament.*

Anſ. The purifying Blood and Spirit Heb. 9.13,
of Chriſt, with the vertue of his death 14.
and reſurrection, mortifying of ſinnes Phil. 3.10.
power, and renewing and quickning 1. John 5.8.
grace in the ſoule; ſealing our grafting Gal. 3.17.
into, putting on, and union with the Lord 1 Cor. 12.13
Jeſus.

9 Qu. *What is the forme of Baptiſme?*

Anſ. It is twofold:

Firſt, outward: which is a baptizing, or waſhing with water, in the Name of Mat. 28.19
the Father, Sonne, and holy Ghoſt.

Secondly, inward: which is an Ana- 1 Pet. 1,2.
logy and union of the ſigne with the thing ſignified, in all the Elect, when and John 3.8.
in what manner God pleaſeth to make it effectuall.

10 Qu.

10 Qu. *What is the end and use of Baptisme?*

Ans. Amongst others the end of Bap-
Rom. 4.11 tisme is sealing of our Remission of sins,
Acts 2 38 and regeneration by the Spirit of Christ,
Titus 3.5, and of our receiving and ingrafting into
6,7. Christ and the communion of the faith-
1 Pet. 3.21 full.
Gal.3.27.
1 Cor12.
13.

The seventeenth Classis or company of Questions.

1 Question.

WHat *is to be known concerning the Lords Supper, that a poore hungry soule may come with comfort to the Lords Table?*

Ans. There are foure things principally to be known:

First, the Author of this Sacrament.

Secondly, the matter.

Thirdly, the forme.

Fourthly, the end, use, and benefit of it.

2 Qu. *Who was the Author of this Sacrament?*

Ans. The Lord Jesus, the same night
1 Cor.11.23 that he was betrayed; but a small time before his bitter agony, passion and death for my sins.

3 Qu.

3 Qu. *What doe you understand by the matter of this Sacrament?*

Ans. The matter of this Sacrament is twofold; externall in the outward signes, and internall in the graces and things signified.

4 Qu. *What is the externall matter or outward signes in this Sacrament.*

Ans. The externall matter or outward signes and seales are the Bread and Wine, appointed by Christ to be consecrated and set apart for this holy use. Mat. 26. 26 27. 1 Cor. 11. 24, 25.

5 Qu. *What is the internall matter, or thing signified by them?*

Ans. The body and blood of Christ crucified, lively represented by these outward Elements to the eye of a believer. Mat. 26. 26 1 Cor. 10. 16, 17.

6 Qu. *What is the forme of this Sacrament, or manner requisite in the act of celebration?*

Ans. The form or manner is likewise twofold:

First, Externall.

Secondly, internall.

7 Qu. *What is the Externall forme of celebrating in this Sacrament?*

Ans. First, the externall forme in this Sacrament is the whole Sacramentall word of Christs Institution, and especi- Marke 14. 22. 23.

ally the word of promise, and Covenant holding forth the body and blood of Christ, and his benefits to the faithfull in
Mat. 26. 28 this Sacrament.

8 Qu. *Wherein else doth the externall form or manner consist?*

Ans. In the whole Sacramentall actions, or breaking Bread, pouring out the
Luke 22. 19, 20. Wine, giving receiving, eating, drinking of the Bread and Wine, as simbols, signes, and seales of that inward grace exhibited to the faithfull in that Sacrament.

9 Qu. *What is the internall forme or manner which giveth a Sacramentall being to this Ordinance, and without which it is not effectuall?*

Ans. The internall forme is the Analogy, union, and presence (not locall, but Sacramentall, Spirituall, and virtuall)
Pro. 27. 19 of the outward signes, and the thing signified; the one representing and answering the other) as face answereth face in the Glasse.

10 *Qu. What is the Analogie and resemblance betweene the Bread and the Body, and between the Wine and the Blood of Christ in this Sacrament?*

Ans. There is a manifold resemblance, which is expressed more fully in the larger

larger Catechisme, as many other particulars are more at large.

The eighteenth Classis or company of Questions.

1 Question.

ALthough there may be some similitude or Analogie betweene the Bread and the body of Christ, yet how can the bread consecrated be called the Body of Christ, or the Wine his Blood?

Ans. For understanding of this you must know, that a body is in a fourefold respect attributed unto Christ.

2 Qu. *What is the first respect or first kind of Body attributed to Christ in Scripture?*

Ans. The first is the naturall body of Christ, which he tooke of the blessed Virgin *Mary* his mother, and this naturall body the bread is not. Luke 1.31.

3 Qu. *VVhat is a second kind of body ascribed to Christ?*

Ans. A Sacramentall body, signifying and representing unto a receiver the body of Christ; and this kind of Body the Bread is; The Sacramentall Body of Christ, or Sacramentally the Body of Christ. Mat. 26.26

4 Qu. *What is a third kind of Body which is aſcribed to Chriſt?*

As a body of ſinne Rom. 7. 10, 24. ſo a body of grace from us to Chriſt 1 Cor. 1. 30

Anſ. A ſpirituall Body, and this is not the bread, but all that body of Spirituall Graces and Beneſits of Chriſt, which are communicated to the faithfull in this Sacrament.

5 *Qu. What is the fourth kind of body?*

1 Cor. 12. 27.

Anſ. The myſticall body of Chriſt; and this is not Bread, but all the company of Gods faithfull ones, who are members of Chriſt, and ſo part of Chriſts myſticall Body.

6 Qu. *But doe the Saints partake in a communion or communication of theſe or any of theſe at the Lords Table?*

Anſ. Yes certainly, Saints communicate of all theſe in a different manner; of the Sacramentall Body they feed corporeally (though to a ſpirituall end) and of the reſt ſpiritually.

7 Qu. *You ſpake of the preſence of Chriſt or his benefits ſignified and ſealed; what manner of preſence is that by which Chriſt is preſent in the Sacrament.*

Anſ. There is a fourfold kind of preſence:

John 12 8. Acts 1. 11. Firſt, locall or place preſence, corporally or bodily to be preſent; ſo Chriſts body

is

is not preſent in the Sacrament, but in Heaven.

Secondly, a Sacramentall preſence. 1 Cor. 10. 16.

Thirdly, a ſpirituall preſence. John 8 58.

Fourthly, a virtuall preſence. And in every one of theſe three reſpects Chriſt is preſent to a believers ſoule in this holy Sacrament. Phil. 3 10, 11.

8 Qu. *VVhat I pray you is the end, uſe, and benefit of this Sacrament to a faithfull ſoule?*

Anſ. The ends and benefits are divers: Circumciſion, as Rom. 4. 11. ſo this Sacrament a Seale.

Firſt, to ſeale the promiſe or covenant of Gods free grace in Chriſt unto our ſoules, for ſtrengthning our faith and other graces in us.

Secondly, to ſeale our mutuall thankfulneſſe to God againe.

Thirdly, to remember and hold forth Chriſt by ſhewing the Lords death till he come.

Fourthly, to ſeale the union and communion of Saints with God in Chriſt, and one with another.

9 Qu. *Now what is your knowledge concerning outward circumſtances in the Sacrament?*

Anſ. I doe not finde any abſolute command for ſitting, kneeling, or ſtanding

at

1 Cor. 11. 23, &c. Mat. 26. 20 at the Sacrament; but in those things a chiefe respect is to be had to the example of Christ, and the practice of the reformed Churches.

10 Qu. *May not every man use what gesture he please?*

Ans. However things not commanded nor forbidden may be indifferent in themselves: yet every Christian ought to seek satisfaction of their conscience. and endeavour to preserve the peace and unity of that Church wherein they live. Eph. 4. 1, 2, 3.

The nineteenth Classis or company of Questions.

1 Question.

You have given satisfaction concerning the grace of knowledge, first of God, secondly of our selves, thirdly of Christ, and fourthly of the Sacrament; now what do you understand of the grace of faith? what is faith?

Ans. Faith is a speciall grace of God, by which a man or woman is enabled to receive Christ as he is held forth in the promise of the Gospell, and to rest upon him alone for salvation. Phil. 1. 29. John 1. 10, 11, 12. Acts 2. 37, 38, &c. Acts 4. 12.

2 Qu.

2 Qu. *How is this faith wrought in the ſoule?*

Anſ. God is pleaſed to worke it outwardly by the Word, and inwardly by the Spirit, revealing a mans loſt condition by ſinne, and Chriſts excellency and mighty power to ſave, and cauſing the ſoule to cloſe with Chriſt, and truſt to him for reconciliation with God, and life eternall. Rom. 10.14 Acts 17.34 2 Cor. 4.13 Iſa. 63.1,2. Acts 13.48 2 Tim. 1.10. 11,12.

3 Qu. *You have declared in part this grace of faith, now what doe you conceive of repentance, the next grace?*

Anſ. Repentance is a free gift or grace of God in and by Chriſt, whereby a poore ſoule made ſenſible of ſinne, and ſubjection to miſery due to ſinne, deſpairing in himſelfe, yet not in Chriſt, is moved by Chriſts vertue to a heart-diſliking all ſinne, and a converſion or heart-turning from ſinne and Satan to glorifie God in all righteouſneſſe by Jeſus Chriſt. Acts 5.31. Acts 2.37. Jere. 31.18 Acts 16.29 30,31,&c. Ezek. 36. 26. Acts 26.18 19.

4 Qu. *Can any man repent at his pleaſure?*

Anſ. No; it is not in man to direct his ſteps, but God hath exalted Chriſt as a Prince and a Saviour, to give Repentance to Iſrael, and Remiſſion of ſins. Jer. 10.23. Acts 5.31.

5 Qu-

5 Qu. *What is the laſt principall grace requiſite for a Chriſtian Communicant with Saints at the Lords Table?*

Anſ. The grace of Chriſtian love and charity, by which a man is enabled,

Mat.22.37, 38,39. Gal.6.10. Eph. 5.28, 29. Luke10.27

Firſt, to love God above all, and for himſelfe.

Secondly, to love himſelfe for Gods glory, and his owne good.

Thirdly, to love his neighbour in and for God, as himſelfe.

6 Qu. *Is there nothing required but to have the habits of theſe graces in the ſoule?*

Anſ. Yes, they are to be enlivened by

1 Cor.11. 28. 2 Cor.13.5

examination, meditation, application, and prayer; as in the larger Catechiſme is more fully expreſſed.

7 Qu. *You have anſwered concerning the antecedent graces, now what are thoſe more immediate antepreſent graces to be enlivened before we draw neer to the Sacrament?*

Anſ. They are diverſe, and chiefly

2 Cor.7.10 Jer.50 4,5. Mat.8.8. &c.

theſe:

Firſt, a godly ſorrowfull, humbleneſſe of ſpirit for all our former failings and our ſelf-unworthineſſe to come to the Lords Table.

Iſaiah 55.1 2,3. Matth.5.6

Secondly, a holy hunger and thirſt after Chriſt, and ſight of Chriſt as our daies-

daies-man, and peace-maker between God and us. Luke 1.53. Job 9.33.

Thirdly, a lively Spirituall joy, that Chriſt ſo kindly invites us, and promiſeth refreſhing with ſoule-ſatisfying dainties, prepared for me at the Lords Table. Pſa.63.4,5

Fourthly, a holy reſolutiou to renew our covenant with God in Chriſt, to live up to our priviledges and grace, and to reſt ſatisfied with the Lord Jeſus. As Jer.50.4.5.to now

8 Qu. *Is there nothing elſe required that a poore ſoule may come with cheerfulneſſe to meet Chriſt at this ſpirituall banquet.*

Anſ. Yes, the reſolution of that great queſtion, what ſpeciall worke of God is wrought in me, witneſſing my converſion to God in Chriſt, with a comfortable aſſurance that I am Gods child, and have the life of grace in my ſoule? Acts 16.9, &c. Gal.1.15. Gal.2.20. Epheſ.2.1. Eph.2.1,12

9 Qu. *Is there a neceſſity of the life of grace in every one that commeth to the Lords Table?*

Anſ. Yes verily; for to what end ſhould a man or woman dead in ſinne and without life of grace, come to a ſpirituall feaſt, not having ſpirituall eyes to ſee, or a ſpirituall hand to receive, or a ſpirituall mouth to eate the Lords dainties; it is Col.2.13. 1 Tim.5.6 As Pſa.115 4,5,6,&c. Jere.6.10.

as

as fit to ſet a dead man in a chaire of ſtate at the Table of an earthly King.

10 Qu. *But how ſhall a man or woman know that he or ſhe hath life or grace, and is Gods child, or not?*

Anſ. This is a great queſtion, and comprehends ſeverall doubts and caſes of conſcience to be reſolved, which you may finde cleared with ſeverall examples in the 25 and 26 Claſſes of the greater *Light from Chriſt leading unto Chriſt?*

The twentieth Claſſis or company of Queſtions.

1 Queſtion.

YOu have declared your knowledge of the antecedent and antepreſent graces; now what are thoſe preſent acting graces and actions of ſoule and body, to be exerciſed at the Lords Table?

Anſ. I underſtand there are two ſorts of objects to be obſerved:

Firſt, Sacramentall words and actions, outward ſignes and objects of corporeall ſenſes, holding forth Chriſt crncified.

Secondly, the body and blood of Chriſt, internall and Spirituall objects, fig-

ſignified and ſealed by outward ſignes, to be ſeen and received by ſpirituall ſenſes, eyes and eares, and mouth or taſte of faith in the ſoules of Gods children.

2 Qu. *What are thoſe Sacramentall actions or objects upon which theſe ſpirituall or corporeall ſenſes are to be exerciſed, the better to partake of ſoule refreſhing at the Lords Table?*

Anſ. There are divers; I conceive theſe may be obſerved:

Firſt, Sacramentall preparation of outward elements holding forth Chriſt prepared for us. Luke 22.7, 8.

Secondly, Sacramentall invitation to the Lords Table. Mat. 22.1, 2, &c.

Thirdly, Sacramentall conſecration of the Bread and Wine. Mat. 26.26 27.

Fourthly, Sacramentall repreſentation of Chriſts death, in breaking of Bread, and powring out of the Wine. Luke 22. 19, 20. 1 Cor. 11. 26.

Fiftly, Sacramentall commemoration, or thankfull remembrance of Chriſts love in dying for us. 1 Cor. 11. 24, 25.

3 Qu. *I conceive theſe are Sacramentall acts fit to be obſerved, but is there any more?*

Anſ. Yes, there are as many more, that is,

Sixtly, Sacramentall congratulation Cant. 5.

or

bidding welcome to Chriſts Table.

Mat. 26. 26 Seventhly, Sacramentall foederation, or covenant-promiſes, *This is my body, this is my blood.*

Luke 22. 20, 21. Eighthly, Sacramentall participation of the Bread and the Wine corporally, and of the body and blood of Chriſt ſpiritually.

John 6 56. 1 Cor. 10. 16, 17, &c. Ninthly, Sacramentall union and communion with Chriſt, and his merits.

Laſtly, Sacramentall obſignation and ſealing of this ſpirituall union with Chriſt, and all graces needfull in this Sacrament.

4 Qu. *You have declared your knowledge of theſe preſent acting graces concomitant or accompanying the Sacramentall act of participating at the Lords Table: Now what are the ſubſequent graces, acts, and duties to be acted and exerciſed after the partaking of this holy Ordinance of Chriſt at the Lords Table?*

Anſ. They are of two ſorts: ſome to be acted preſently before we depart, and ſome after, in the whole courſe of our lives.

5 Qu. *What are thoſe gracious acts or duties to be put in practiſe preſently upon receiving this Sacrament, or celebrating of this*

this memoriall of Chriſts death and paſſion?

Anſ. They are divers: I may conſider theſe in ſpeciall; namely,

Firſt, that ſpirituall repletion and full content the ſoule hath or may take in this rich banquet: not in the outward act or receiving, but in that Spirituall refreſhing the ſoule receiveth from Chriſt at this feaſt. Iſaiah 25.6 Pſalm 63.5 Pſal. 73.25 Iſai. 66.11.

Secondly, the convenient manifeſtation of our thankfulneſſe, by communicating to the neceſſities of the Saints. Rom. 12.13

Thirdly, a conjoyning with the Miniſter and congregation in preſent praiſes to the Lord, as in prayer, ſo in Pſalmes of thankſgiving for his goodneſſe. Pſal. 103.1 2,3. Pſal. 118. 21,22.

Fourthly, returning home with the bleſſing, full of divine meditation on the love of Chriſt to our ſoules, remembring it every evening and morning, that ſo we may feed on Chriſt continually. All theſe are at large in the larger Catechiſm. Num. 6.23 to 27. Pſal. 114. 3,4. Pſal 63.16

6 Qu. *What are the ſubſequent graces and duties to be acted after by the power of Chriſt to declare our thankefulneſſe to the end of our lives?*

Anſ. The conſideration of Chriſts love to me in dying for me: and the manifeſtation of my love againe to God in Chriſt, in faith and true obedience. Gal. 2.20.

7 Qu.

7 Qu. *What is the rule of faith, or ground of believing, in which you ought to declare your love to God reconciled in Chriſt?*

John 5 39. Rom. 15. 4 *Anſ.* The whole booke of God, or holy Scriptures; in ſpeciall, the promiſes of the Goſpell, the briefe ſum of which is comprehended in thoſe three Creeds, namely: Firſt, the Creed called, the Apoſtles Creed, *I believe in God, &c.*

Secondly, explained further in the Nicen Creed, *I believe in one God, &c.*

Thirdly, *Athanaſius* Creed, *Whoſoever will be ſaved, before all things it is neceſſary that he hold the Catholique Faith, &c.*

8 Qu. *What directory or rule is there of obedience in doing or ſuffering the will of God, as your God and loving Father in Jeſus Chriſt?*

Anſ. The will and commands of God, as in the commanding part of the whole booke of God, ſo in particular in the ten Commandements, Exod. 20. *I am the Lord thy God, which brought thee out of the Land of Ægypt, out of the houſe of bondage. Thou ſhalt have no other Gods but me, &c.* Explained at large with duties required, and the ſins forbiden in every Commandement, in the larger *Light from Chriſt*, Claſſis 30, & 31.

Exod. 20. Iſaiah 8. 20 Pſal. 119. 105.

9 Qu.

9 Qu. *But ſince you cannot keep all theſe Commandements, muſt we not receive power from Chriſt? and if ſo, then is not prayer a ſpeciall means to obtaine this grace?* 1 John 1.8. 2 Cor. 3.5.

Anſ. It is certain that without Chriſt we can do nothing, and that Chriſt hath promiſed whatſoever we aske the Father in his name it ſhall be given us; therefore prayer is a duty, and we ought not to deſpiſe that Directory of Prayer the Lord Chriſt hath given us, *Matth. 6. Our Father which art in Heaven, &c.* John 15.5. Iohn 16.23

10 Qu. *But is the repeating of this forme of prayer ſufficient to reſt in for obtaining graces wanting?*

Anſ. Certainly there is no duty to be reſted in, but we muſt reſt on Chriſt in duty, and waite for power by the help of the ſpirit of prayer to poure out the ſoul to God in prayer. For help whereof four queſtions are propounded: 1. To whom I muſt pray. 2 Wherein I have offended him. 3 What I want; and 4. what I have received. And an example of a man that could read never a word on the book, yet could pray very well, as in the greater *Light* is declared. The Lord grant every longing ſoule the ſpirit of prayer, and fill us with the light, love, and fulneſſe of God in Chriſt, *Amen.* Rom. 8.26, 27. Zach. 12.10

FINIS.

I Have peruſed this briefe Catechiſme, and finding it to be very pithy, pious, and profitable, I allow it to be printed and publiſhed.

John Downham.